

THE *Philpot & Wolf*  
**SIN**  
Of With-holding  
**TRIBUTE,**  
BY  
*Running of GOODS,*  
*Concealing Excise, &c.*

Laid open and Address'd to the Trading  
Part of the Nation.

---

By JASPER BRETT, M. A. Chancellor  
of the Cathedral of Connor.

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*Ornari res ipsa negat—  
Quid enim Salvis infamia Nummis?*

D U B L I N:

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THE  
SIN  
OF WICKEDNESS  
TRIBUNE  
RUNNING OF GOODS  
GROCERIES FANCY, &c.

W. M. C. CHAPMAN,  
OF THE CHAPMAN & CO.  
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1812.  
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10cts. Extra  
for the  
Subscription  
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per Year.

TO THE RIGHT

Honourable and Honourable  
the CHIEF COMMISSIONERS  
and GOVERNOURS of His  
Majesty's Revenue of Ireland.

May it please Your Honours,

**T**HE following Treatise was written some Years ago at the Instance of a particular Friend; and tho' many those, for whom it was principally design'd, could not be at the Pains to read it, for fear, presume, of raising some Scruples of Conscience against a Practice, which had so long Basie upon their Stomachs; yet I had the misfortune to know that it did some Good. Upon this account I was easily prevail'd upon, to write and Print it. And having once resolved on that, I could not be long at a loss in considering where to lay it for Protection.

tection. That great Trust, which you so Faithfully and Equitably discharge, gives you in my humble Opinion, a just Title to the Thanks of every Subject of this Kingdom and having no better, I send this as a Token of mine, in hopes that under the Shelter of Your Names, it may be Instrumental in beating down a Vile and Disingenuous Practice which has been so long carried on, to the great Detriment of the Publick, and the manifest Hazard of many Souls.

If it prove any way Serviceable to the End, I shall think my Pains well bestowed especially since it gives me an opportunity professedly of professing my self,

Right Hon<sup>ble</sup>. and Hon<sup>ble</sup>.

Your Honours

Most Faithful and Obedient

Humble Servant,

*Jasper Brett*

T H E

# THE SIN

*With-holding Tribute by  
Running of Goods, Concealing  
Excise, &c.*

**S**it is the Duty of all those, who have the Charge of Souls, sincerely to endeavour the Reformation of Sinners; so I conceive their Pains can't be more prudently applied, than against those Sins, which by appearing *Fashionable*, become *Fashionable*, and so are committed without Shame or Remorse.

When Mens Transgressions proceed from Levity and Vertancy, as they have the Common Frailities of Humane Nature to plead in their Excuse; so that there is good ground to hope for their Amendment, when Suitable Remedies are apply'd.

But when in a fond Indulgence of their Humours and their Interest, they take up Practices in full opposition to all Laws Divine and Humane, when they openly

avow and justifie them, then it is high time for  
Man, who has any Concern for the Glory of G  
or the Souls of Men, to shew his just Indigna  
and Resentment. Deliberate, Epidemical Sins sp  
a malign Influence, they threaten and bring Ju  
ments upon a Country, which nothing but a ge  
ral Exemplary Humiliation and Repentance can  
vent or remove. And I don't see, how he can  
call'd a good Christian, who does not lend his H  
ing Hand to the Removal of such Abominations

Tis indeed a Lamentable thing to see Men,  
profess the *Christian Religion*, who put a mig  
Value upon their own Gifts and Endowme  
whilst they slight others for Prophaneness and Ig  
rance, who yet securely indulge themselves in C  
ing Sins, because an immoderate Love of the Wo  
has made them Fathomable; and 'tis a strange th  
to consider, how far Custom will go in Allain  
this kind, how it prevails against Fear and Sha  
and all the Fences of Humane Nature against Vi  
insomuch that when it spreads, Men grow ru  
and insensible: And because they have Numbers  
keep them in Countenance in this World, consider  
what shall besal them in the next.

It were easie to give many Instances, wherein  
has thus got above all Remedies. I shall at  
tent content my self with naming one, which  
Secretly Practic'd for fear of Men, is yet openly  
sow'd in Contempt of God, and that is the C  
ealing, or *With-holding Tribute*, whether *Custom*  
*Excise*, from the King. In this Undertaking, I  
sensible, that I have a Numberous Party to oppo  
Rooted Prevailing Custom to encounter; Demer  
and the *Craftsmen* will probably Cry loud aga

but that I shall not regard; for if by my Pains, I can convince some of those Well-meaning Men, who are really ignorant in this Matter, I shall spend my time well bestowed, and patiently bear the Opinions and Censures of those, who in Contradiction to our Saviour's Assertion, think it possible to serve God and Mankind at once.

However, before I proceed farther, I think it right to declare, that I don't charge all Traders with this Practice. I can't readily believe, that a considerable Body of Men, as they are in these Nations, would unanimously conspire against God and the Government. And therefore taking it for granted, that there are many Worthy Men of that Nation, who will be pleased with this Understanding, and willingly give it all due Encouragement.

I shall now proceed to what I intended upon this Subject, and what I have to say shall be digested in the following Method. I will shew, That by the Laws of God, and from the Nature of the thing, there is a certain Tribute due to the Supreme Magistrate of every Nation.

That the Legislative Power of every Nation has an Inherent Right to determine the Quantum of such Tribute, according to the Fundamentals of this State.

That when once the Quantum of Tribute is ascertained by Lawful Authority, it is manifest Injustice to deny or evade the Payment of any part thereof.

4ly. I shall endeavour to represent the Evil Consequences of this Practice.

5ly. I shall consider the Pretences, which are usually offered to justify, or excuse it.

6ly. I shall offer such Arguments against it, as judge most proper.

All Then I say, That it appears plain from the Laws of God, and the Nature of the thing, that there is a certain Tribute due to the Supreme Magistracy of every Nation. Magistracy is the Omnipotence of God; and Magistrates are his Vicegerents in the World. *There is no Power but of God,* Powers that he hath ordained of God, Rom. 13. Hence the Apostle tells them; *For this cause pay you Tribute also;* for they are God's Ministers, ver. 6. St. Paul says; *they are sent by God,* 2. Pet. 24. And as they derive their Power from God, so to their greater Honour they are in the Scripture-Language called God's Ambassadors; if we seriously consider the End of their Appointment, we shall soon own the Necessity of paying them all due Reverence and Obedience.

They are appointed for the general Advantage and Benefit of Mankind, and as a late Learned Prelate of this Church (Bp. Hopkins) observes; Next to the Invaluable Gift of Jesus Christ, the greatest Benefit ever conferr'd upon Mankind; if Magistrates were it not for this, the whole World would turn'd into a Wilderness and Men, into Savage Beasts, Preying upon one another, did not the Fear of Men restrain them, when they leave off the Fear of God; and the Dread of Temporal Punishments work more upon them than the Threatnings

Eternal

we might be as safe among Lions and  
as Men ; Solitude would be preferable to So-  
and Desarts to Cities ; without would be Vio-  
and within Fears ; our Dwellings and Possessions  
posed to the Fury of Merciless Invaders. That it  
so, is owing to the Infinite Wisdom and Good-  
of God, who, to prevent that Disorder and Con-  
, which must of necessity attend Anarchy, has made  
ular Subordination among Men, and has also im-  
ed in their Nature such an awful Dread of Go-  
ment, as serves not only to mantain the Authori-  
his Vicegerents, but to prove the Divine Original  
Institution,

since God out of his tender Regard to Man-  
is instituted and delegated Magistrates to act and  
in his Name, it must in all Reason be allowed,  
he has endowed them with a Maintenance, and  
whom may that be more reasonably expected than  
those, who enjoy the Benefit of their Admini-  
on. That this was St. Paul's Opinion no one  
eney, who will be at the pains to read him, *Rom.*  
He exhorts them to be *subject to their Governours*,  
*; they were the Ministers of God to them for*

And this was the Reason of their Paying *Tribute*.  
For this Cause pay you *Tribute* also, for they  
God's Ministers attending on this very Thing.  
ence he enjoyns them to pay their *Tribute*, not  
Benevolence, but as a *Debt*. *Render therefore to*  
*Their Dues, Tribute to whom Tribute is due, Custom*  
*Custom. Fear to whom Fear, Honour to whom*  
v. 7. And this is also agreeable unto our  
n's Doctrine, who, when the *Pharisees* and *He-*  
came to inshare him with a captious Question,  
ber. it was lawful to pay *Tribute* unto *Cæsar* ?

B { though

(though he were an Usurper upon the Liberties of his own Country, as well as *Judea*) yet he determines the Case in his Favour, as having the Publick Administration of Affairs, *Render unto Cæsar the things that are Cæsar's, Matt. 22. 21,*

II. The Legislative Power of every Nation has an inherent Right to Determine the *Quantum of Tribute* according to the Exigencies of the State, and it seems so plain a Case, as not to admit of much Debate. The Supreme Power, which has an Authority over Men and Persons, must also have the Command of their Fortunes. And since the Nature of Government requires that a Burthen should be paid, the Wisdom of Governors must determine how much. If indeed God had ordered what Portion of his Substance every Man should contribute towards the Support of the Publick, then it wou'd be unlawful to vary from his Determinations; since God has not, 'tis left to the Prudence of our Superiors; can it indeed be otherwise without making all Government Precarious. A Private Man can't be a proper Judge of the Publick Wants, and if it were left to every Man's Discretion to pay what he pleased, though some might be found Just and Liberal, yet many would pay nothing at all, and by these means the Burthen would fall altogether on the Good, and covetous Workings, the worst Members of Society would Escape free, than which nothing can be imagin'd more absurd and unequal. 'Tis true, where People are under the Minion of an Arbitrary Prince, whose Will is his Law, the Power of Taxing is often a grievous Burthen, the People are made Slaves and impoverish'd, and perhaps out of Tyranny or meer Humour, either to carry on an Unlawful War, or to support the Luxuries of an Extravagant Court. How far People are

ch their Obedience in such Cases, 'tis not my  
ness now to enquire, this I am sure of, that  
Supreme Legislative Power, where ever 'tis lodg'd,  
have the Right to Determine the *Quantum* of all  
ute. For Government must be supported, but that  
ate Men should prescribe the Manner is neither  
sonable nor Practicable. And though Lawgivers  
err in these Matters, and Particular People may  
dentially be oppressed, yet it can't be other-

This indeed the great Happiness of a People to live  
er a Government, where the Prerogative of the  
ce and the Liberties of the People are duly tem-  
; when the Prince may always have what is ne-  
y for the Support of the State, and the People pay-  
ing more ; when the Wants of the Community  
made the Measure of Publick Taxes ; and this  
ing is almost peculiar to the People of these Nati-  
who have the Comfort to live under the most mild  
just Government that ever was known to Man-  
since the Theocracy of *Israel*. A Government,  
rein Property in its true Notion is preserved to eve-  
Man, so as to obviate all Grounds of Murmur and  
plaint : A Government in short, which all the  
ects of *Europe* envy, and none but a wanton Peo-  
ould find Fault with.

II. When the *Quantum* of *Tribute* is once Deter-  
ed by Authority, and Legally promulg'd to the  
ole, 'tis manifest Injustice to withhold, deny or con-  
ay Part thereof, 'tis a Breach of the Tenth Com-  
dment in the Desire, and of the Fifth and Eighth  
e A&L. The Fifth Command obligeth us to Honour  
Father and Mother, under which general Head,  
only Natural Parents, but Spiritual Pastors and

gistrates are included. Now, a principal part of the Honour, which we owe and are commanded to pay them is Maintenance, we are to honour them without Substance. Since then by the Fifth Commandment we are oblig'd chearfully to contribute to their Support, certainly to take from them what is appropriated to their Use by lawful Authority, is a plain Violation of it. Further, 'tis a Breach of the Eighth Commandment which prohibits Theft, and Theft in general is the Unlawful Taking or Keeping that which is legally the Property of another. Now when once the *Quantum* of *Tribute* is fixed by Authority, the Magistrate has as good a Right to it, as any other Person has in his Goods, and therefore to with-hold or take it from him by Fraud or Force, is as plain an Act of Injustice prohibited by the Command, as Robbing on the High-way, or Picking Pockets. To make this more plain, we are to consider that God was, and still continues the great Proprietor of the Universe; *The Earth is the Lord's, and the Fullness thereof*, Psal. 24. 1. *Every Beast of the Forest is mine, and so are the Cattle upon a thousand Hills*. Psal. 50. 10. At the Creation, Man was endowed with a Right to the Use of the World, and had he continued innocent, 'tis highly probable that his Posterity would have enjoy'd it in common, with full Delight and Satisfaction.

But Sin entering into the World, raised their Desires after Earthly Enjoyments to an immoderate Degree, and their Attempts to attain them prov'd as injurious as their Desires; so that it became necessary to Fix and Determine their Properties, as well by Public Laws as by Private Contracts and Agreements; that though Men derive a general Right to their Possessions by the Divine Law, yet the Bounds and Limits of every Man's Possessions must be Determined by the Laws of the Land.

the Prince then having a General Title to Tax by the Law of God, when ever the *Quantum* of his *Tribute* is fix'd by the Laws of the Land, he has an Unquestionable a Right to it as any Subject to his Estate, and he may with as good a Grace take them of their Goods, as they can *With-hold* *Tribute*; unless they will say, that the Prince is only Person in the Community, who can have Property at all, which is an Absurdity too great for any Man of Common Sense to advance. I confess I have heard it said, that tho' the Prince has an undoubted Title to a Maintenance suitable to his Station, yet that he has no Absolute Property in Revenues, which are given by Parliament upon particular Emergencies, but is considered as a Trustee for the Publick. 'Tis said, that extraordinary Supplies are given for the Maintenance of Fleets and Armies, to Defend the People and Support them in Trade. And the Magistrate being accountable for such Money, can't be said to have such a Property, as will make it unjust in all Cases to keep it from him. Now let us, for Argument sake, allow what they say to be true, viz. That the King of Great-Britain has not such an Absolute Property in extraordinary Supplies, as not to be accountable for them: Yet what is this to the Purpose, will it authorize *Running of Goods*, or *Concealing of Extraordinary Supplies*?

We readily acknowledge, if this will serve them, when extraordinary Supplies are given on certain necessary Occasions, that the Magistrate is bound to apply such Money according to the Intent of the Law, and if they are not thus applied, there is a Failure in the Administration. But this gives any Private Person a Right to Redress,

dress himself at his own Discretion, for what pretends to have suffered by the Misapplication of Publick Money? No certainly, this were to a Private Man the Power of a Parliament: and a Power, which Parliaments do but rarely tenderly meddle with, and that in Cases of Necessity. These great Councils are generally so wise ( if God be God ) as to consider, that there will be stakes in all Publick Administrations, as long as Mortal Men are concerned in them; and will make Reasonable Allowance for all such Errors, as proceed from Humane Infirmities, and unforeseen Accidents; and tho' they should, upon a Manifest and Notorious Misapplication of Publick Money, find themselves in a necessity of calling the Treasury to an Account, presume they will not take it well, that Private Men should pretend to share with them in this Extraordinary Power, or imagine that they have a Right to Seize every thing for their own Use, which they are afraid will be mismanaged at Court.

#### IV. I come now to shew the great Danger, and evil Consequences of this Practice.

1st. 'Tis of evil Consequence to the Commonwealth, as it lessens the Revenue, and so puts the Government under the Necessity of Demanding new Supplies.

The Ordinary Expences of the Publick, and the Extraordinary Charges of Fleets and Armies, are now computed with great Exactness, and proper Funds appointed to Defray them; and what Deficiencies are in these Funds, must be made up by Succeeding Parliaments, by which means it sometimes comes to pass, that good Subjects, who

Contd.

ence of Paying their Dues, are oblig'd to make what the Merchants and Brewers have taken from the Publick.

The Deficiencies occasioned by these Fraudulent practices, are sometimes a great Stop to Publick business, especially in time of War; the Success of which often depends upon Seasonable and Sufficient supplies. Many hopeful Enterprizes have either Miscarried, or been much Retarded by the want of Publick Funds. And we see to what mischiefs many Princes are put, who, tho' they have large Territories, and Men enough, yet for want of Money can't bring them seasonably into the Field, nor support them when they are there. And tho' it may be said, that what is Concealed, this way is small and insignificant, and can't much affect the Publick, which I am confident is not true; yet if it never so little, 'tis a Fraudulent Deduction from the Common Fund, and so far a Loss to the Community.

This Practice of *Running of Goods* is of dangerous consequence to the Merchants, inasmuch as it makes them unjust to their Fellow-Traders, or their Customers. For if they Under-sell (as they may) the honest Traders, who have paid their Duty, they force them to Break, by Selling to their Loss, and oblige them to leave Trading, which is highly injurious; or if they keep up the Rate of their Goods to the Height of the Market, they then get an Exorbitant Gain, which is Extortion. He puts an immoderate Price upon his Commodities says the excellent Author of the *Whole Duty of Man*; is guilty of *Fraud*, and he calls that an *unreasonable Price*, which exceeds the True Worth of the

the thing, considered with those Moderate Gains which are presum'd to be allow'd in the Sale. It then surely is an Extortioner by this Rule, who has the Value of his Goods, and the King's Duty in the Bargain.

*4ly.* This Practice of *Running of Goods* is of great Consequence, as it often involves Men in the Guilty of Perjury. For the Officers of the Revenue having Power in many Cases to Administer Oaths, to detect the Fraudulent Contrivances of Traders, 'tis to be feared, that when a Rich Cargo is at stake, many are tempted to Perjure themselves, either out of Affection or Compassion to the Merchant, or Greediness of Gain to themselves. And to this End 'tis observable, that in Places of Trade, a Poysonous sort of Doctrine is slyly and artificially insinuated among Masters of Ships, Common Sailors and Porters, (Men by the way, so guilty of Common Swearing, in their ordinary Conversation, that Perjury is the more easily imposed upon them) that a *Custome-House-Oath* is nothing but Matter of Form: Or they don't go so far, they are taught at least to pervaricate and equivocate when Interrogated upon an Oath; and to make this Doctrine go down the better, 'tis generally introduced with many lying and slanderous Insinuations, the Officers of the Revenue are run down, and their Character as much vilified as ever it was among the *Jews*: They are represent'd as Mercilefs Cheats and Oppressors, Grievous to the Subject, and False to the Prince. And when poor ignorant People are brought to believe, that not a Third Penny of the Taxes laid on Trade, ever goes into the *Exchequer*, when People, I say, are thus prepared to have an ill Opinion of the Officers, and also liberally Rewarded for their Services to the Merchants.

chancier, 'tis not much to be wondred at, that No  
should be found less scrupulous in Swearing, than  
ought to be.

and as Masters of Ships, Seamen, &c. too often  
Merchants, tho' upon Oath; so this Practice  
and no doubt sometimes does occasion Perjury  
the Officers of the Revenue.

these, I suppose, take an Oath of *Fidelity* to  
King, when they are admitted into Office; If  
their Coveteousness tempt them to take Bribes,  
list or connive at Merchants in these Fraudulent  
ices against the King, they are guilty not only  
each of Trust, but Perjury: And certainly  
Men, who upon any Consideration tempt them  
in grievous Sins, must also be reckoned Parta-  
in their Guilt.

After all that has been said, I doubt, 'twill be of  
Weight with these Gentlemen, to tell them, that  
is Practice of *Running Goods*, many honest Men  
heir Families are turned a Begging for no other  
, but being outwitted by the Merchants; a very

Officer may not be always upon his Guard, or  
ps may not have Subtilty enough to detect  
rauds of an old experienc'd Trader, and if such  
on should be turned out of his Employment, and  
no other way to get his Bread, I know not how  
Merchant can be innocent, who by an Unjust Act

Occasion of his Ruin. I might say much more  
same purpose, but I fear to be tedious, and there-  
ball proceed.

To consider what they offer in Vindication  
is Practice, and what I could learn by my own

Conversation with them, and from others, after most diligent Enquiry is as follows.

1st. They say, 'tis a Saving of their own Goods Now how ridiculous soever this Pretence may appear yet being often in the Mouths of Men, who have otherwise Sense enough, it must be considered, and there I answer it thus; That no Private Person has Property in those Dues, or Goods which are by Law Authority set apart for the Support of the Government and no Man can justly call those Goods his wherein he has no Property by Law. For though every Man has a good Title to that, which he fairly buys yet since he buys with a known Incumbrance, that cumbrance is no part of his Purchase. By the Law God, as I have already shewn, there is a *Tribute* due to Magistrate, and since, as has been also prov'd, the Legislative Power of every Nation has an Inherent Right Determining the *Quantum*, what is settled by Law undoubtedly belongs to the Magistrate, nor can it be denied by the Subject without manifest Injury. And that the Duties on Goods in these Nations are settled by a competent Authority, I presume no one will deny, since they are not, as in other Nations arbitrarily Imposed and Levied by the Magistrate, given by Parliament, wherein every Free Trader has his Vote by his Legal Representative; so that in re over and above the King's Original Right there also the Consent of the Merchant to the Imposition. And what strange Ignorance or Disingenuity is it, for a Man to call that his own, which he formerly given away, I leave all considering Men to judge. Though our Representatives in Parliament may not always think as we do, and so may give Votes contrary to our Inclinations, yet since they have full Power to act for us, their Resolutions when passed

aws, must bind us whether they please us or no,  
e is an End of Parliaments.

Another Pretence to justify this Practice, as I  
been informed is this. The Laws of *Custom*  
*excise* are made by King and Parliament, and  
more than a bare Compact between Prince and  
Pe, either to pay such a Duty, or to undergo a  
Forfeiture, and the Person who will venture  
liberty which he will chuse, without any  
en to his Conscience. To which I answer,  
they are grossly mistaken; for 'tis the plain  
obvious Meaning of those Laws, that the  
rate should have a certain *Tribute* by way of  
*Excise* out of certain Commodities with-  
out or Defalcation. But because many Traders  
are not always as conscientious in these matters as  
right to be, therefore there are Penalties annex-  
ed to the Laws from the Insults of Transgessors;  
these Penalties are properly speaking no part of  
the Law, as will more fully appear hereafter; in the  
time though we shou'd allow, that it is in the  
Gentlemen Choice, whether he will pay the Duty, or  
go to the Forfeiture, it does by no means follow  
hence, that they are at liberty to avoid both;  
in neither be the Letter nor Intention of the  
Law, and if these Gentlemen will be just to their own  
ing, they must always pay the Duty, or undergo  
Forfeiture; when they constantly do one or other  
le, then we may be prevail'd upon to think, that  
they are conscientiously, though they mistake the Mean-  
ing of the Law; but when by their Cunning they avoid  
we can't help concluding, that they have no good  
ice at all, though they seem very willing to be  
ated with any.

3ly. Another Pretence is grounded upon a wilful Mistake of the Act of Custom, which they only intends a Duty on Goods Imported, and Brought by Design or Accident to the View of a Custom-House-Officer; so that if they can play their Game so cunningly, as to escape the Search of an Officer, they commit no Crime, nor are they within the Meaning of the Act. Whosoever reads this Pretence must not be tempted to believe, that this Act was never designed to Raise a Fund for the Government, but principally to teach Merchants Slight of Hand. For according to this Interpretation, here is sufficient Encouragement for Cunning Men, but little for those Honest Traders who dare not conceal their Goods for fear of What strange work do these Gentlemen make w<sup>t</sup> our Lawgivers? 'Tis well however, that all Men do not thus understand the Law; if they did, though perhaps some Goods might by Accident come to the View of a Custom-House-Officer, yet I fear little would come there by Design, and indeed why should a Man willingly lay his Goods in the View of an Officer if it were no Crime to conceal them. 'Tis no Matter to be serious on such an Argument, therefore by way of Diversion let us make this Pretence the Letter of the Law, as they would have it to be the Meaning of it, and see what it will come to. *Be it Enacted, &c.* That from and after such Day all Merchandizes Imported into this Kingdom which shall by Design or Accident come into the View of a Custom-House-Officer, shall pay the Duties herein above mentioned; but if any Merchant is so dextrous, as to Import Goods, and Vend them to the Subject, without Knowledge of our Officers, such Merchant, as a Reward of his Skill shall be for ever indemnified, and discharged from the Payment of all Duties laid on the said Goods.

*Act, is being our true Intent and Meaning, only  
injurious Knaves from Fools; to let Knaves escape,  
lay the Burthen of Publick Taxes on those well-  
g Men, who think they are in Conscience oblig'd  
tribute to the Support of the Publick, or that the  
rate shall have no Benefit by this Act. Would  
this be a wise Statute think you, and yet this is  
se Gentlemen would make of it?*

It is urged in Vindication of this Practice, that  
aws of God bind the Conscience to the Ob-  
on of Human Laws, no farther than those Hu-  
aws declare their Intention to bind; and there-  
ey urge two Clauses in the Acts of Custom  
ise, wherein it is provided, That that *Act*, or  
g therein contained, shall not extend to charge  
erson, or Persons, with any Penalty on ac-  
of the *Act*, except they be prosecuted within  
Months. And another Clause in the *Act* of  
unless they be prosecuted or informed against  
Six Months; Now, say they, the *Acts* of Par-  
t themselves do not make *Running of Goods*  
*sealing Excise* so great a Crime as some  
insinuate. For it frees a Man from  
ment, and he may avow the Action, if he  
ceal it for the time above-mentioned; where-  
e it realy Injustice, the *Acts* of Parliament  
not have taken off the Penalties after a certain  
ut would have the Delinquent still under the  
f the Law; now this being what they mainly  
upon, I shall give it a full and distinct An-

I say, that in all mixt Laws, (such as these  
Custom and Excise appear to be) these are  
things distinctly to be considered, which these  
Gentlemen

Gentlemen upon all Occasions are pleased to confound  
 namely, the Law and the Sanction. The Law  
 the Signification of the Lawgivers Will to have some-  
 thing done or not done by the Subject : The San-  
 ction is an External Motive solemnly annexed  
 the Law to inforce Obedience. Now tho' the  
 Sanctions are usually mixed with the Law, yet pro-  
 perly speaking they are no Part of it at all, only pro-  
 dential Expedients for the better Enforcement  
 Obedience. The Law it self is wholly comple-  
 ed in the preceptive Part, according to the Judgment  
 of the best Writers, *Forma & Essentia Legis in Prae-  
 cione consistit*; says the most Judicious Bp. Sander  
*Prælect. 8. Omnis Vis legis proprie consistit in significa-  
 eo, quod a nobis fieri vel non fieri velit.* Puffendorf  
*Jure Naturæ & Genf. 1:1. p. 97:* If then the Essence  
 the Law consists purely in the preceptive Part, then there  
 is an Obligation to Obedience upon the Subject  
 without any Consideration of the Penalty, and there-  
 fore a bare Remittal of the Penalty can never dis-  
 charge him from the Guilt of Disobedience, who acts  
 contrary to the preceptive Part of the Law. And this  
 will appear further, when we consider, That Human  
 Laws do not bind the Conscience to Obedience by Vir-  
 tue of any human Sanction, but in Virtue of the Pow-  
 er and Authority of God, from whom they have their  
 Force and Energy ; and hence St. Paul says, that  
*we must be subject not only for Wrath, but Conscience sake.* And Bp. Taylor truly saith, that every Subject  
 is bound to obey the just Laws of his lawful Governours,  
 not under the Fear of Punishment from  
 Men, but under the Pain of Divine displeasure.  
*Ductor Dubitant. B. 3. p. 429.*

*As to the particular Case before us, I say that the Penalties annexed to the Acts of Custom are*

se, are not remitted to make void the Law, to encourage the *Running of Goods*; but upon prudent and merciful Considerations, to prevent greater Evils, namely, vexatious Law-Suits, which might probably arise from malicious Informations, and unseasonable Prosecutions; and certain Clause in Acts of Parliament, which are in favour of the Subject, should not be construed so much in their Favour, as to destroy the Right of the Magistrate, who has an undoubted Right to the Customs by the preceptive Part of the Law, which is not given away by any subsequent Clause, nor indeed can be, without making one of it inconsistent with the other. To remit the Penalty of the Law is one thing; and to forgive the Custom is another; and if a Remittal of the Penalty would make void the Prince's Right, then, instead of a Security, would be Destructive to the Law, which 'tis absurd to imagine. But such Partial Men, without consulting Lawyers, or such as well meaning Men generally do, in Cases of difficulty, may put such Glosses upon Laws as agree with their own corrupt Practices, yet that Lawgivers never meant by these Clauses concerning Penalties, to give away the Right of the Law, I am confident, being well informed, that he has an Action at Common Law for the Customs against those very Persons, who by not being prosecuted in due time, are freed from the Penalties of those Acts. However that matter is in Law, I am sure is true Divinity, that he who does an injury to another, can no way be freed from it, but by Repentance and Restitution; and that the Law may remit Penalties at the Pleas of the Legislators upon Considerations of Publick, and so free the Delinquent in *Foro Humano*; yet the

the preceptive Part of the Law being still in Force, the Person is Bound in *Foro Divino*, nor can I say, but Repentance wipe off the Guilt of his Transgression.

I readily own, that where Laws are purely Penal, a Release of the Penalty, or the Undergoing of it fulfils the Law. As for instance; if there be a Law, as I am informed there is, that if a Citizen of *London* be chosen Sheriff, he shall serve the Year, or pay Five Hundred Pounds to the Exchequer; this Law is purely Penal, there being nothing expressly commanded or forbidden, and is fulfilled by taking the Office or paying the Fine; but in other Laws, such as these of *Custom* and *Excise*, the Case is otherwise, the Precept binds without Consideration of the Penalty; and this I think sufficient to return in Answer to this specious popular Pretence, the next will be more ready dispatch'd.

54. They say, that they often meet with great Hardships from the Officers of the Revenue, sometimes strain Points of Law to their Prejudice, and over-rule others that were in their favour; such Cases going to Law is troublesome and expensive, and therefore they put this Case; If a Man, whom I am not able to contend with, in Law, and I can find a way without his being sensible of it, to take Reprisals, what Evil can be in it? To which I answer, there is this great Evil in it, that the Person, who on a Presumption of a Wrong thus done him, reimburses himself, makes his Judge and Party, which was never reckoned Equitable or Reasonable in any well Governed Country; 'tis possible that Officers of the Revenue may

and Merchants may sometimes be injuriously with, yet surely they can't say, that they are at a Remedy: They may at any time have a Trial against the King, and there are *Commissioners of Appeal*, who, upon Complaint made, are to examine Matters, and do Equal Justice between Subject and Subject. Neither is the Method of Procedure in Cases either Delatory or Expensive as they pretend; and what tho' it were, must they have peculiar Privileges and Exemptions beyond other Subjects? must they be freed from the Common Forms of Law? before they can modestly lay claim to such a thing. They shoud endeavour to deserve better of mankind.

'Tis urged in Vindication of this Practice, that the Revenues of the Crown are sometimes given to a parcel of Skrewers, who take the Benefit with a prospect of such Accidents, and consequently there can be no Crime, where the King has demanded, and the Farmer as much as he can get. To which I answer, that we are got into this by what Bargain the King makes, or what Accident the Farmer may foresee. The Farmer takes the King's Title, whatsoever it is, and if he is dorded to keep an ill Bargain, he may thank himself for his Trade of Stealing his Goods, and so won't claim the Benefit of a good one; But this Practice is now frivolous, since the Revenue is the chief great Advantage of the King, and the chief Ease of the Subject, by a select Number of **MISSIONERS**, and therefore 'tis needless to say thing more to this Point.

Lastly, when they are beaten out of all their Hounds, and are weary of a Cause, which they

are as unwilling to quit, as unable to defend, then usual with them to tell you, that you Preach and Write against them till you are yet you will never be able to Convince them t is a Sin ; for 'tis what most Traders do, and the Doctor, (as they believe) wou'd himself do, he in their Place. For that the Customs are so high, and their Losses are so great, that they must always have Ready Money, and they must their Goods ; so that unless they can Save them now and then, they must leave off Trade the Ruin of their Families, and the Manifestation of the Publick. The plain Meaning of is, that provided they can escape Temporal Punishments, their Consciences are no way concerned. *Defendit Numerus*, as long as they have so Neighbours to keep them in Countenance, apprehend no Danger ; and they will rather let their Souls in another World, than the Hazard of Poverty, or the Censure of Singularity in this strange sort of Doctrine, by which the vilest Practices in the World may be avowed, provided they do for our Temporal Interest ! If this be not to pay the Service of *Mammon*, I know not what is : If Employments won't allow them to be Just and honest, why don't they quit them, and betake themselves to some other way of Living ? What, dare they trust Providence for their Maintenance ? Or do they think themselves exempt from all Laws Divine and Humane ? Do they imagine that God will alter the Nature of Virtue and Vice for their sakes ? If they think, that God has any Regard to their Members, that like Earthly Powers, he dare not interpose for fear of Mutiny ? Or can they fancy, that he is as much concerned for the Outward Prosperity of People, as he is for the Honour of his own Law.

Men must be under strange Delusions, or they in earnest when they talk at this rate; such Naganations must proceed from stupid Ignorance or hardened Infidelity. Ignorance, I am afraid can't fairly pretend, being often admonished of the Disingenuity and Sinfulness of this Practice; must be a strange Perverseness in their Wills, cou'd hitherto hinder their Conversion.

so much may serve to answer those Pleas, are usually offered in Vindication of this.

Since then it appears from what has been

at there is a certain *Tribute* due by the Law and the Nature of Government to the Supreme Magistrate of every Nation.

That the Legislative Power of every Nation has a inherent Right to Determine the *Quantum* of *Tribute*.

That when the *Quantum* of *Tribute* is once by Lawful Authority, 'tis then manifest Fraud & Justice to deny or evade the Whole or any Part thereof. Since further it appears, that this is attended with many ill Consequences, as the Publick, as to Private Men; since all as offered in Vindication of it are weak and I hope, I need say no more to deter all Considerate Men from it.

If they are convinced that it is a Sin, they are under a necessity of Forsaking it, or of Renouncing their Religion, since they can't but know that secret Practice of any known Sin is such

vile Hypocrisie, as is wholly Inconsistent with Christianity; this I take to be the current Doctrine of the Reformed Churches. We neither know nor allow any Venial Sins, for though we say, that there are several Degrees and Aggravations of Sin, yet least unrepented justly deserves, and will be punished with Eternal Damnation. Sins of Ignorance Infirmitie have particular Alleviations as they come on Men by Surprise, and so are Involuntary; and even such leave us in a State of Death, being forgiven upon Repentance, and the Guilt of it washed off by the Blood of Christ; whereas presumptuous Sins, which Men freely and deliberately commit are so far from admitting any Excuse or Alleviation that it is the Height of Iniquity to plead for them; 'tis in Effect to declare War against God, and enter a formal Protestation against his Laws. the Zeal and Piety which Men may show upon particular Occasions will not legitimate one darling in this the Law is express and plain, *Whosoever shall keep the whole Law, and yet offend in one point, is guilty of all.* Jam. 2. 10. In this Doctrine, I and all Protestant Churches unanimously agree the Practice of Venial Sins is peculiar to the Church of England and pray Gentlemen, if you have no Regard to the King in this Matter, let me begg of you to have a Care of Popery. And here I shall crave leave fairly to expostulate with you, who have hitherto allowed yourselves this Practice, if you are not convinc'd upon reading this, and are Men of Capacity you will shew the Weakness of my Arguments, faithfully propounded your remaining Doubts, and whatever Course you take, you may promise your self that I will give them a satisfactory Answer, or else that I can't. If you are convinc'd, that you have been hitherto in the Wrong, I hope no further Reg

ds will prevail upon you to act contrary to  
udgments. If you think this a matter not worth  
Consideration, and so will not take the Paths  
mine the Weight of what is urged against you, but  
ly go on in the old Road, this will betray such a  
s Indifference in Matters wherein your Souls are  
y concerned, as is no ways reconcileable with  
Profession; whereas, if you resolve to act as Men  
onscience and fearing God, you have a fair Op-  
nity of trying your Sincerity, by comparing your  
ice in this, with your Procedure in other Mat-  
Many of you are *Non-Conformists*, and remark-  
Zealous in your Way, and the great Pretences  
ave to be so is Tenderness of Conscience, there  
ne Scruples against Conformity, which you can't  
get over, and therefore you think it more

Separate into Distinct Assemblies from the  
ish'd Church, than to continue in her Com-  
on against the Dictates of your Consciences; if  
you really go upon true Principles of Consci-  
you will be ready to do so in all other Af-  
wherein your Souls are concerned; here is a  
ce which as you have been often told, is a Sin, there  
n Reason and Scripture against it, and yet you  
ately over-rule all for the sake of your beloved  
non. Now, why should not your Consciences  
Tender in one Case as they are in the other?  
only if you will judge impartially, you will find  
ger Arguments against *Running of Goods*, than the  
st Prejudice you can fratre against Conformity.  
Scriptures are very plain and expres against Dis-  
s, they contain many Earnest and Pathetical Ex-  
tions to *Unity* and *Brotherly Love*. You can't  
sknowledge, that there are Noble Motives to U-  
nity in Religion from the Happy Influence it  
I have upon the Publick; 'twould Strengthen us  
against

against the Common Enemies, and Remove those Hostilities and Animosities which naturally arise among Men of different Opinions, and are so prejudicial to the Publick Tranquility and Happiness of our Country, and yet all these Considerations can't prevail over your Scruples! And have you no Scruples in the other Instance? Will you break the Peace and Order of the Church, rather than offer the least Violence to your Consciences? And do your Consciences, even the same Consciences, let you run on in Acts of Injustice without Concern. I know not how you may reconcile these Matters, I protest solemnly, I can't find how they are consistent with that Candor and Sincerity which become Rational Men and Christians. Either then lay aside your Scruples in one Case, or listen to them in the other; or else you will give all Considering Men Reason to believe, that you can at any time furnish yourselves with Scruples, when you have a mind to disobey your Superiors; yet you can find none when Covetousness tempts you to manifest Acts of Injustice. Covetousness, I say, because I am verily perswaded that this only, let your Pretences be what they will, is the Foundation of this Practice; for you can't find that you have any other Advantage by it, than the uncertain Prospect of gaining a little more Wealth. And what Hazard do you run for this? Many of you utterly fail in your Attempts, and loose more in Fines and Expences, than you get by Concessions; and some of you, after many Changes of Fortune, leave not as much to your Children, as you stole from the Publick, and they who get most, have often no other Satisfaction, than that of Solomons Miser, of Beholding it with their Eyes. Sometimes the Product of many Years Toil falls a Prey to the Enemy, or is sunk in a Storm, or lost by the Knavery of a Factor, or perishes in the Hands of a Broker.

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respondent ; and if some of you escape all these Calamities, and gather such Heaps as may satisfie the first Desires, yet how soon are you snatch'd away from them, and forc'd to leave all to a prodigal or perhaps a Stranger, who squanders it away in his Lusts. You may perhaps say, that these Calamities happen indifferently to all, and that we can't make a true Judgment of any by their Outward Circumstances; 'tis certain that always we can't, yet we ought seriously to consider, that Temporal Calamities are Certain Punishments of some Sins or other, though we can't always tell which; and that those Calamities which befall you, though they may seem wholly偶然, yet are directed by Providence to punish your Fraud, or your Injustice. There is a Canker and a Moth which attend Fraud, and Rapine, and Covetousness. The evil Root from whence they proceed, is by St. Paul very properly termed *Idolatry*, because it alienates the Heart from God, and fixes it upon the World. Since the just Judgment of God attends the Poverty of *Idolators*, to the Third and Fourth Generation, you have good Reason to fear, that many of your Mistortunes proceed from that Fountain.

will be your Interest so to follow your Temporal concerns, as not to forget that you are *Christians*. commendable Diligence is not only allowed, but expected of you; but remember, that Diligence is consistent with Honesty, and therefore you would do well to try, whether you will not have better Success in your Endeavours, when you Deal uprightly and honestly with all Men, and give the Prince, as well as the Subject his Due; and though it should please you that you should not thrive, even in the Use of lawful and honest Means, yet you will have the satisfaction of having acted the wisest part, and a quiet

quiet Conscience when you come to die, will be more Value to you, than the Treasures of the *World*. *What is a Man profited if he shall gain the whole World and loose his own Soul?* Matt. 16. 26. If the *World* be but a poor Bargain, in Exchange of Soul, what Compensation can those insignificant Gleannings, which any Man can pretend to get by Practice, make for such a Loss.

If there is Injustice in the Case, your Souls undoubtedly at stake, and what Assurance have that there is not? Are there any Texts of Scripture which by a forc'd Interpretation, may seem to Convene your Cause? If there are, produce them. Cases of Difficulty and Doubt, wherein it is hard judge, and dangerous to mistake, 'tis some Satisfaction to a Well-meaning Man, to have some Mē Note and Learning of that Opinion, to which finds himself inclined: Have you this Comfort? the whole Learned World, as far as I can find, against you: And will you put your own Fancies a Ballance against the Judgment of Mankind, especially in a Matter wherein you have so much Reason to be jealous of your selves, because under so many Temptations to Partiality from Self-Interest? Is it no weight with you, that Divines of all Professions however they may differ in other Matters, do Unanimously agree in the Condemnation of this Practice? and will you have no regard to your Teachers what Design can they have? What Interest can they serve, in telling you that it is a Sin, if they are not satisfied in their Consciences that it is? These Considerations will, I hope, prevail upon you to determine whether it is so or no. Further, let me earnestly intreat you to consider, that tho' there is no particular Law of God, expressly condemning

ce, yet at the first View, it appears inconsistent  
hat Grand Rule of Equity, which our Saviour  
he Sum of the Law and the Prophets, *What-*  
*you would that Men should do unto you; do ye e-*  
*unto them, for this is the Law and the Prophets,*  
7. 12. Put the Case, that you were in the  
of the Prince, the Burthen of the Goyern-  
upon you, and you were Press'd by Potent  
mbitious Neighbours, and there were no way  
the Torrent, and preserve you, but by a Vi-  
and Seasonable Opposition; wou'd you think  
onable, that those very People, over whom you  
hus watching to secure them in Peace and  
should fraudulently With-draw those Suc-  
which they had before Unanimously given, and  
which, all your Endeavours would be vain  
itless? I presume you would not. This then  
Case; our good King is now vigorously con-  
; for all that you reckon Dear and Valuable  
World. God has hitherto Blest him with  
, and he may reasonably hope for a good If-  
his Undertakings, if all Men discharge their  
in their Station with Vigour and Alacrity.  
of you are great Pretenders to Loyalty; now  
know no way, that you can so effectually shew  
oyalty, as by the Chearful Payment of your  
To Fighting you have no Call, and Politicks'  
your Business. And tho' perhaps you may  
o establish your Character by an Immoderate  
on of Liquour on Publick Festivals, by which  
ther gratifie your own Lusts, than do any real  
to the King. Yet if you Purloyn from the  
Funds, to make good the Deficiencies of your  
the Sober part of Mankind will say, that all  
retences are vain, that your Loyalty is Spurious  
ounterfeit, not founded upon a true Principle

of Love to the King, but a Partial Fondness of selves. 'Tis in vain to say, that you run many zards and venture all you have, and that the Go-  
ment is mainly supported by you, whilst others less Hazardous, and more Profitable Employm-  
If you ran thro' the many Hazards of Trade, as  
to Serve the Publick, as to Enrich your selves,  
would then constantly Pay your Duties, and  
should have something to thank you for. But  
you Defraud the King of his Customs, and yet E-  
the Value of them from your Customers, Who  
Pays the Duty? Not you, but they who Con-  
the Goods.

Further, let me beseech you to consider, that  
this Practice were otherwise allowable, yet inasmuch  
as it is very often attended with many Evils and  
conveniences, you are obliged in Charity to  
Mens Souls, to leave it off. Religion teacheth  
not to lay a Stumbling Block in the way of  
Weak Brethren, nor may you tempt Men to S-  
erve your Interest; a Good End may be pursued  
Unlawful Means: And you can't but know,  
*Perjury, Lying, and Break of Trust* are frequently  
occasioned by this Practice. You can't surely say  
it is a Duty; many Honest Men not only Live,  
Thrive and grow Rich without it. And tho'  
few Men have Gained, yet in the main, I am  
swaded that you are Loosers by the Practice, if  
don't considerably advance your Fortunes by it,  
make a very sorry Bargain: For to say nothin'  
the Danger of your Souls, you venture what at  
the next degree most Valuable, namely, your Re-  
putation, and your Peace. Your Reputation must  
certainly be at Stake with all Wise and Sober  
Men who must needs see, that you are not governed  
by the Principles of Honour and Conscience, but Sel-

A Truly Conscientious Man is carried with an Regard to all the Branches of his Duty. The Consideration, which makes him Pious towards will also oblige him to be Just and Charitable Neighbour: Nor will it suffer him to cons Justice or his Charity to this or that particu lan, when 'tis Universally due to all. He that ges himself in one Sin, would make no Scruple other, if it equally gratified his Humour, or his Interest; and he could enjoy it with nity. And must not every Wise Man see, e, who deliberately Cheats the King, would his Neighbour the same Treatment, if it were e and as Fashionable to do so in one Case, as the other. And therefore what Reason can e to trust such a Man, farther than you have ll Security of the Law against him? Tho' he e afraid or ashamed to Wrong you now, be ne has not Accomplices enough to keep him in tenance. Who knows but it may be the Mode, hen farewell Conscience? When that Remorse hame, which have some Force in the Infancy of are insensibly worn away, Conscience becomes ble by the same imperceptible degrees, and at together enervated and stupid. And as by this ce you lose your Reputation with all Wise and Men; So 'tis plain you run the same Risque as r Peace and Quiet. For to say nothing of that se of Conscience, which follows all Villanous ns, you may consider, that Affairs of this Na can't well be Transacted without Accomplices Confederates, and they may not always prove as ful as you expect. The same prospect of Gain makes them your Humble Servants in an Ill , will also tempt them, and probably prevail them to Betray you, when they can mend their

Markets: As long as you are in their Power, must Humour and Caress them, tho' they should never so Extravagant and Unreasonable. Nay, Meanest Servants, upon these Occasions, get Mastry over you, and you dare not Correct them their Faults, because you know, that it is in t Power to be revenged of you; this I have known be Matter of Fact; and what Man of any Genero of Spirit, would expose himself to the Humour o very Mercenary Slave, and live under the perpe Apprehension of being Discovered, for the uncer Prospect of a little Wealth, when he may have noough by Fair and Honest Methods? What I say more? Your Patience I am afraid w fail, should I insist as long as I might upon many Arguments, which might be drawn from O science and Duty to God, from Loyalty to King, from Justice and Charity to your Neighbo and from Prudence and Love towards your Sel to dissuade from this Practice. In Short, I k nothing to defend it, but vain Pretences and ful Mistakes. And this shews the mighty Po of *Mammon*, and how much reason our Blessed viour and his Apostles had to caution Men so nestly against Covetousness, representing it even as Impossibility, that a Man who loves Riches sh be Saved. I am sensible you are very unwilling hear of Covetousness, and that makes you fond every forc'd Interpretation of Law, or any sophi cal Argument, which may give a plausible Col to your Practices. But however you may make shift to palliate matters here; remember there is Time coming, when all the disingenuous Artific with which Sinners use to cloak their Abomina ons, will be of no Use, when every thing will pear in a true Light; when the Secrets of

shall be disclos'd, and all the private Motives and Springs of Action, which are now concealed to avoid the Censure and Reproach of the World ; when the Impartial Judge shall weigh every thing in the Ballance of right Reason according to the Measures of the Gospel : Then I say, not, but this Practice will be found among Abominations, which consign Men to Everlasting Darkness. There Ignorance will be no farther excused, than it appears to have been unavoidable ; those Riches, which you Fraudulently gained, will be of no Use. And those numerous Accomplices, which now keep you in Countenance, will be so far from having any Power to Relieve you, that they will be in Tormenting you. The Reproaches and accusations of them, whom you have misled by your Examination Arguments, and have given themselves to Perjury and Treachery for your sakes, will add any Additions to your unsupportable Burthen. The Monitions of your Teachers, and all the Cautions you have had will be brought in against you, and your own Consciences, which you now lull and stupifie, will then witness against you. Thus 'tis must be if this Practice is a sin, and you leave the World without Repentance.

What now remains, but that I earnestly exhort you seriously to think of your Ways, and turn to living God, if you are of the Number of those who like the Two Hundred that followed Jesus to Hebron in the Simplicity of their Hearts expect nothing. Consider how unworthy it is for Men and Christians, to pass away your Lives without Weighing or Examining what you do, or what End is Reason given, and a Law to you, if you observe neither ? Can you then expect that you will be tryed at the Day of Judgment,

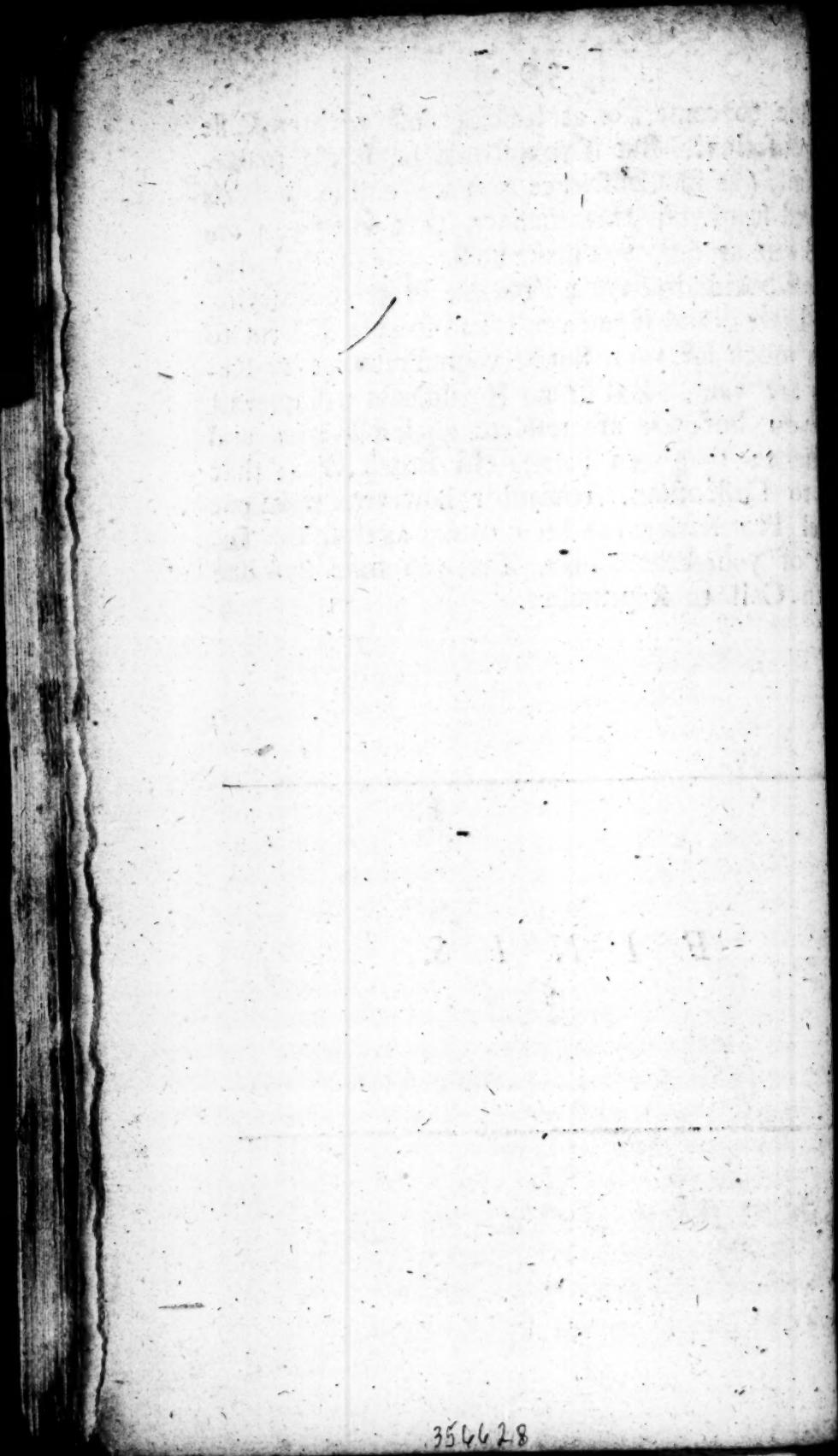
Judgment by those Customs, and Fashions, w  
*Humour, Sensuality, or Mammon* have introduc'd.  
do you think, that when your Deeds are Ev  
will be sufficient for you to say, that you have  
nothing, but what your Masters taught you, an  
ther Men of more Wisdom and Experience than  
have constantly practiced. Some of you, I am inf  
ed, who were Transgressors in your Youth, and  
grown Old without any sensible Advantage, are  
swaded of the Folly of this Practice, and con  
that it is Pernicious to Trade. But I am afraid,  
you are not willing to believe it to be a Sin of  
Justice, because that may lay you under the gre  
necessity of Repentance and Restitution. And i  
tion must needs be a Terrible Thought, to si  
have contracted an Immoderate Love for the W  
and perhaps have not Effects sufficient to answ  
their Injustice, tho' they were willing. If yo  
not really convinced, that this Practice is a S  
entreat you to weigh with Candour and Impart  
what is here offered against it, and if you pray  
nestly to God, to lead you to the Truth, I o  
not but you will soon clearly perceive the Err  
your Ways. But if, as I am afraid the C  
you are sufficiently convinced in your Judg  
but unwilling to own it, because if you shoul  
store all your Unlawful Gain, you would hav  
thing left for your Families. Consider the D  
of Mocking God, by pretending to Turn to  
when your Hearts cleave fast to the World.  
be such a grievous thing to you to think of l  
ing all in an Hour, that you have been An  
Labouring for all your Lives, try the Lenity o  
Government, by freely confessing your Faults;  
am perswaded you will obtain a Remission of  
is past, upon your Promise of Good Behavio

e to come, or at least get off with an Ease  
nsation. But if you should be forc'd to Re-  
l, ( as in Conscience you are obliged ) if 'tis  
d from you, then consider, that when you are  
orm at Sea, you make no Scruple of throwing  
r-board, to have a Probable Prospect of saving  
Lives; and if you can't find in your Hearts to  
much for your Souls, your Pretences to Re-  
are vain. But if no Arguments will prevail  
ou, but you are resolved against Reason and  
ence to go on in the old Broad Way, that  
o Destruction, remember however, that one  
Protestation has been entred against the In-  
of your Proceedings, That you have had one  
Call to Repentance.

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**F I N I S.**

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